NEW LOWELL OFFERING

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TO OUR READERS

With this issue we start our second year of publication of the **NEW LOWELL OFFERING**, a magazine dedicated to express women's ideas, concerns, issues. Like its namesake and predecessor, the **NEW LOWELL OFFERING** is produced by women—students and faculty at the University of Lowell.

The magazine depends for its success on you: its contributors and readers. We welcome fiction, poetry, critical essays, reviews, graphics, photography. We are particularly interested in starting review columns of films, plays, records, books. We are also looking for good fiction.*

We depend on your financial support as well. The **NEW LOWELL OFFERING** urges you to subscribe or to renew your subscription; please use the form inside.

The **NEW LOWELL OFFERING** also welcomes your comments, letters, suggestions. Send all correspondence to the address below.

***SUBMISSIONS:** All manuscripts submitted are to be typed, double-spaced, and include sender's name, address, and telephone. Please write for submission forms. Mailing address:

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NOTES ON CONTRIBUTORS

Spring/Summer 1978

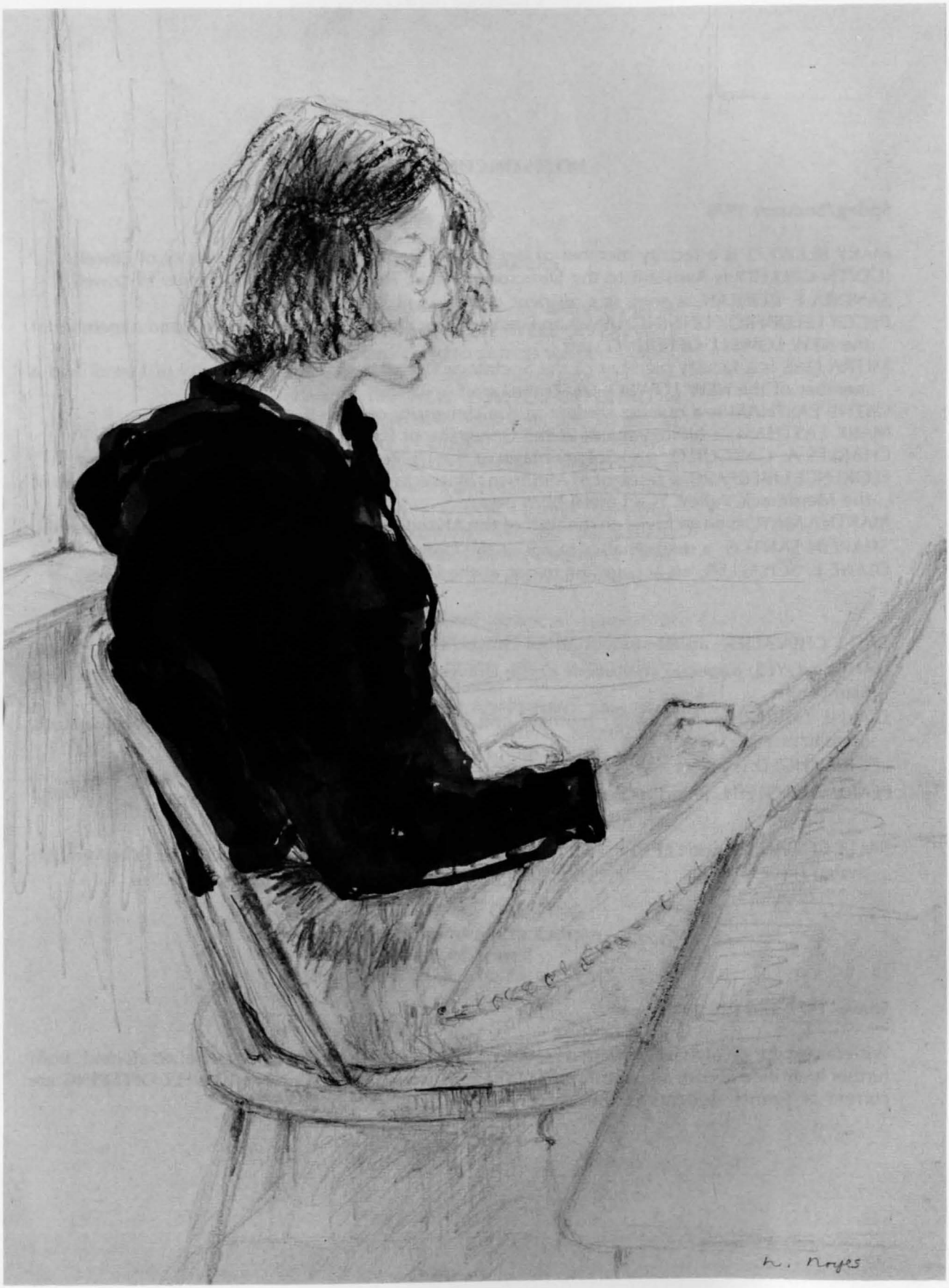
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SALLY CHEVALIER, an art student at the University of Lowell, graduates this year.
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SALLY CHEVALIER and LEE REINHOLD contributed the design on page 23 courtesy of their graphic design firm, Ekstasis.

Spring 1977 and Fall 1977

With the exception of Mary Blewett, a faculty member, and Nancy Noyes, a special art student, both further identified above, all contributors to the first two issues of the **NEW LOWELL OFFERING** are current or former students at the University of Lowell.



WOMEN ON CAMPUS

Today, more women are being educated to enter once traditionally male fields. The following two authors, both students on the University of Lowell's North Campus (formerly Lowell Technological Institute), tell of their experiences in seeking an education in what had formerly been male preserves.

WOMEN IN HIGHER EDUCATION

by Diane E. Schaller

Women in the United States for decades did not have higher educational opportunities that were available to men. Men were allowed to benefit from the advantages of a college education, while women were to remain in their traditional roles of mother and housewife. Very few higher educational institutions allowed women to enter and participate with men in the classroom. Although a few schools did become coeducational years ago, with Oberlin to be the first to accept women in 1837, many colleges remained single-sex institutions until the 1960s.

In the early sixties a favorable job market existed for the college graduate. A rise in per capita income, the availability of more student financial aid, and more low-cost colleges offering degrees contributed to increasing the college enrollment of both men and women. But the men greatly outnumbered women. As women began to play a more important role in the life of the nation, the demand for broader educational opportunities for women grew rapidly. The women's movement began to make many women aware of the discrimination and submissive practices they were being subjected to. Wanting to rid themselves of the housewife and mother syndrome, women sought the same educational opportunities as men. Thus began the struggle to equalize education at the higher institutional level.

By the beginning of the 1970s, many all-male institutions were admitting their first classes of women. From my own experience a few years later, I can imagine the discriminatory treatment these first women encountered. For those entering traditionally male-oriented fields, every day in class must have been a challenge.

I entered the University of Virginia at Charlottesville in the fall of 1974 as an engineering student. I quickly found an atmosphere that I did not particularly like, mainly because I was not used to such chauvinism. Never before had I thought about or encountered men who were extremely aware of females in their classes, often showing a superiority complex and basically not taking the women seriously.

My background had not prepared me for the situation at Virginia. Throughout high school I had been in advanced math and science courses where usually there were more males than females. But that wasn't a point of interest. We had all competed and worked together — never letting the ratio be a matter that interfered. Because my strong points were math and science, I couldn't imagine myself attending an all-girls' school, studying liberal arts and not enjoying my courses. My father, an electrical engineer, and my mother, a registered nurse, never indicated that it was inappropriate for a woman to go on and further her education. No pressures were ever

applied by them to try to keep me from going to college. Probably they would have been disappointed if I had not. The only conflict we ever had about my schooling was when I decided to go into engineering, my father was pleased, but my mother was less happy. She had hoped I would go into nursing: she did not think a woman should go into a "male" field like engineering. We discussed it, and I can understand why she feels this way. Her upbringing and her old-fashioned ideas make my mother the person she is. But she made no further mention of her preference once we talked and I explained my feelings. I had prepared myself for some disagreement with my father, not my mother, and was somewhat surprised when the roles were reversed. No one else tried to discourage my decision: teachers, counselors, and friends all thought that engineering was within my ability. Then, when I entered Virginia, I was disturbed to find male students and teaching assistants questioning my intent.

The University of Virginia had turned fully coeducational only four years earlier, in September 1970. Before that, women had been in the schools of Nursing and Education; also, women were in graduate school, but not in the colleges of Arts and Sciences, Engineering, or Architecture. In 1969 a suit had been filed charging the University of Virginia with violation of women's rights. The suit was dropped before the court ruled because the university changed its policy, deciding to admit women to all colleges and programs in the fall of 1970.

When I entered the University of Virginia in 1974 there were still not many women, but the number was growing rapidly. But despite the over-all rise, the number of women in the "male" fields such as engineering remained low. In classes of approximately thirty I was either the only woman or one of two. For the lecture common to all first-year engineering students women comprised a small percentage of the 450 students. But being in the minority wasn't a major concern. Rather, various "typical" attitudes unsettled me.

The advisor I was assigned to was great. He was an electrical engineer (as I had decided to become) and extremely interested in seeing women become involved in the sciences. During the time I knew him he showed no bias against women at all and devoted a great deal of time, counseling, and enthusiasm to each of his advisees. But not everyone was like my advisor. Generally, the third and fourth-year engineering students, plus the graduate students, were the ones that showed negative attitudes. From questions such as, "You're not seriously an engineering student, are you?!" "Aren't you just planning on getting married anyway?" or "You're just looking for a husband, so why waste your time having to do a lot of engineering work?," I discovered that many were resentful of women entering "their" field. At Virginia, an engineering student is called a "Toolie," and one of the first weeks I was there I heard some males say as I walked by, "A female Toolie, can you believe it!!" I learned quickly that the university was very proud of its reputation of being designed and built by Thomas Jefferson. The men all looked up to Mr. Jefferson and wished to be true "southern gentlemen." The majority of "southern gentlemen" like "ladies" who do not threaten their masculinity and are just that — *ladies*.

Not everyone in my classes or that I met put women down, but, sadly, a large number did. I believe that those who disapproved of women in engineering were trying to discourage us. But we either ignored their attitudes or became a little more determined in response to their ridiculous insinuations.

I did decide to leave Virginia, but not because of the attitudes I encountered as an engineering student. There were other factors involved. Many of the university's standards and practices seemed too farcical to me. The university has a strict honor code, much like West Point's, which tended to be unrealistic at times. Another practice involving the university's reputation is that even if one were a doctor or professor, the appropriate title could not be used. Because Thomas Jefferson never held such titles no one could rank above him. So it was Mr. Jefferson, and everyone else was Mr., Mrs., or Ms.

When I transferred to Lowell I found much the same situation for women students. There weren't many girls at the old "Tech" before it became the University of Lowell. The guys always seemed shocked to see a female in their classes or in the halls. The same attitudes seemed to be here also, that a woman is only going to college "to find a husband." But I have found a male will often present himself to a woman a lot differently when in front of his friends than when in a one-to-one, male-female discussion. So I have become used to taking what males say in public often as if they never said it, because they may not mean what they say.

At the University of Lowell I have become an accounting major because I discovered my real interest is there, not in engineering as I first thought. But there isn't an even ratio of men to women in my new field either. Now when I meet someone through my job or friends I hear "Why would you want to be an accountant and get eyestrain?!" I doubt that the women who are elementary education majors are questioned constantly as to their intent in life.

Education for men and women needs to be equal, allowing opportunities for both sexes, not on the basis of sex, but on the basis of intelligence. The first women who entered the all-male colleges are now in once all-male jobs. More women are coming up behind them to increase their impact and power. As women become better educated, they learn about their past oppression. And as women work toward making themselves equal, men lose their political position and power over women. All women need not necessarily get a college degree, but the opportunity for all women to go on to a higher education needs to be available on the same basis as it is for men.

I believe the attitude of the men here at Lowell has changed as more and more women begin to appear on campus and in classes. It is no longer such a rare occurrence to see or hear a female speak, and as the men become more accustomed to us they seem to accept us a little more. As the men accept the women a little more each day, they (the men) relinquish a little of their political power over the women and our position gets a bit stronger.

Educational opportunities for women have grown tremendously during the past decade. These opportunities will continue to grow, since many women, like myself, would never give up this important step in our lives.

BATTLE CRY
by Florence Liberfarb

When a man
Reaches out
To you, sister,
Promising you
Liberation
Resist!
Remember .....
Emma, Tess, Hedda, Nora,
Natasha, Lotus Blossom,
Gretchen, Maggie, Laughingwater
And others.
We long to believe that freedom
Comes only through some man's love
And promises
Last.
Surrender this dream,
Sisters.
Fight
For a better reality.

WOMEN, LOWELL TECH, AND THE UNIVERSITY OF LOWELL

by Sharon Santos

Nancy Hartsock tells us that feminism is a process of examining and understanding our personal experiences and relating them to the structure of our society that define and govern our lives.[1] The personal is political, and as such we must individually realize our potentials and goals in life. I will connect my experiences at Lowell Technological Institute and later at the University of Lowell to the social institution of higher education.

Education in our society is a patriarchal structure, especially in a predominantly male engineering school. As women, we must first raise our individual consciousness, and then can hopefully unite to change the patriarchal institution of education. In attending this school for the past three years,* I have experienced feelings of humiliation, degradation, subordination, and anger towards men. I hope to eventually direct these angry feelings by becoming more aware of the women's movement's position in our society. By first individually directing and organizing our feelings, as a group we can change our social, as well as our economic and political institutions.

My Background

"I was never able to get a college education because we had no money," says my mother whose ambition was always to be a schoolteacher. Both of my parents have worked most of their adult lives at fairly low-paying jobs. They are a secretary and a factory worker. Although they never had the opportunity to further their educations, they have always dreamt of sending their children to college. Knowing this since I can remember, when the time came to decide about my future after high school I didn't even consider not going to college. To please my parents must have been one reason, but also I wanted to do something with my life. Immediately upon graduation many of my female high school friends got married and/or pregnant, not necessarily in that order. My sister, who is a year older than I, got married at age 18 and works in the town grocery store. I decided anything I could ever think of would be better than that. I wanted to go away to college, away from Westport "Peyton Place."

The choice of college was next. Since funds were limited, I looked only into the state-supported schools, seeking the best education I could get for my money. Mathematics and the physical sciences were my strongest points throughout high school, so a technological school was next considered. I thought that I might eventually change my major from math to one of the engineering courses. Lowell Technological Institute was my final choice. It was one hundred miles away, far enough for me to live away from my small home town.

In any engineering school the ratio of men to women is totally out of proportion. Men have always been the engineers and the scientists in our society. Women have always been the home economists, and the liberal arts majors. I wanted to show myself and others that this need not be true. It is the society we live in that has predetermined what jobs men do and what jobs women do. This division of labor, which gets great reinforcement in the educational process, is not right. At the time when I came to Lowell as a freshman I did not know why we were assigned insignificant roles to play as females, but I did know that I wanted no part of it. I realized that even if I was unsure of what I wanted out of life, nevertheless I was sure of what I did not want. I refuse to be merely a sex object and a baby machine for some man.

Lowell Tech

When I entered Lowell Technological Institute as a freshman in the school year 1974-1975, I feared being in an almost all-male school. I lived in an all-female dormitory where the majority were freshmen. We clung to one another for support and felt there was safety in numbers. We were actually afraid to be the only girl in a class. Now, nearly three years later, I ask myself why. There are many reasons, some we can only blame on ourselves. Most of my female classmates had come from equal ratio or all-girl high schools. Suddenly we were only several of 300 females on campus, 200 of whom were commuters. We were fearful of the unknown. But then, after several weeks, we realized our anxieties were actually legitimate.

Since I was one of only a few women in class, nearly all the men knew my name. They seemed to know everything about me: whom I talked to, whom I was friendly with, where I went on weekend evenings, etc. Then there was the other extreme. This group of men didn't even notice I was there. Apparently they did notice I was female, since for this reason they wouldn't associate with me. Their prejudice became explicit during lab classes. Several times I would ask a male a question about the lab, only to get looked at as if I were a stupid female.

The halls were frightening mazes. I was fearful of wearing a skirt or dress to classes. In the Olney building, where mass freshmen chemistry and physics labs were held, the men would sit in a row on both sides of the hallway. It was humiliating enough wearing slacks and walking down those halls, but wearing a dress and stepping over outstretched legs, I felt like cattle on show. Relief came and panic subsided as soon as I reached the classroom door: but only temporarily. Once inside the door, I would constantly have to show myself, as well as the men, that women can successfully conduct laboratory experiments.

Most of the old "Techies" represented the two ends of the spectrum. One group felt women were sex objects to be ogled, touched, grabbed and rated on the basis of their looks, in the end coming to the conclusion that we were all here only to get husbands. The other group never acknowledged women. They were too busy with their calculators, science experiments, and books to even notice anyone of the opposite sex. Perhaps they were fearful of us, too. But there were some men who treated us as equal human beings. They were just very difficult to find.

The fraternities are the next group I must mention. Fraternities are a brotherhood. Women are of value only at parties when the men take time from their studies to be frivolous and rowdy. These parties are to relieve the tensions and pressures of school work, and biologically a unique way to relieve these pressures is through sex. So women are now assigned a role at the fraternity party. Women are for the pleasure of the men. Since Lowell Tech had few women — only ones that were looking for husbands or thought they were equal to the male engineers — "real" women had to be bused in from schools where the curriculum stresses home economics, humanities, and liberal arts. These women do not try to be equal to the "Techies." They know their place in society and accept that they are here for the enjoyment of men. I was constantly asked at fraternity parties if I were from Endicott, Merrimack, Fitchburg, Lowell State, Lowell General. . . the list was endless. I would reply as calmly as my fuming mind would let me that I was from Lowell Tech. I would usually find myself alone within five seconds. I was a threat to their feelings of male supremacy.

The fraternities also had "special" parties. One in particular has a party where they choose a queen. She is told that it is an honor and is given a bottle of wine and flowers. Obviously women are on show in competition with one another to vie for men's affections. I became a victim temporarily my freshman year. Several women were escorted into a room where we were asked irrelevant questions. No matter what we answered we were told either to stay or leave. I knew no one else in the room except a girlfriend from Lowell. Every other woman was from another school. I was so annoyed at being asked dumb questions that I swore at one of the brothers and he told me to leave. Later on, I, as an unknowing freshman, found out what the queen was supposed to represent. She was to be the sexual intercourse queen. I do not know how far they carry this tradition, and I don't think I care to know. The woman is unsuspecting. The men are merely trying to prove to one another that women are inferior, they are here for men's pleasure, to be laughed at and abused at leisure.

These are several of the experiences I endured during my first year or so at Lowell Technological Institute. I became angry and bitter toward men. I felt things could not get


n. hayes

much worse and with the upcoming merger I hoped the position of women on campus would change.

Changing Attitudes—The University of Lowell

The merger of Lowell Tech and Lowell State gradually came about during my sophomore year, 1975-1976. More girls suddenly appeared on campus. No longer could I walk down a hall for five minutes without seeing another female face. With more women, a change seemed to come about in male attitudes. I now feel less as if I am being evaluated when I walk down the hall. But, then again, maybe it is just that there are now so many more prize cattle on show that I become just another face in the herd. We are all still on show. No longer is it my own personal plight; now I realize we are all objects for men's pleasure and we must change their attitude.

After having been at Lowell a year, I knew what life on campus was like and appropriately I prepared myself for the worst. But it got better. The men who treated me as a sex object previously, finally saw I was here to stay. "Maybe she does want a career after all." I began to be treated as a fellow colleague. I really have a mind inside this female body that can think just as well as a man's.

Now having known these men for several years, they are not as close-minded as when I first met them. More of them realize as we progress in our education that women do not just want to get married and have babies. We have goals and aspirations just as they do.

My own attitudes have changed considerably over the course of three years of education here at Lowell. I came here a frightened, naive seventeen-year-old. I had originally been at a high school with an even ratio of females and males. I had no idea what to expect from men who hardly ever associated with women other than when they were drunk or stoned at parties or the Rathskellar.

I have lost my fears of men. If now I walk down the halls or the street and hear remarks directed toward me, I merely shake my head to myself. I feel pity for the man who has whistled or made the remark. Once in a while I get angry, but mostly I pity him that he does not realize how ridiculous he sounds. Does he think he is complimenting me? Does he think he is scaring me? Does he think he is proving anything to his male friends? He is accomplishing nothing except proving to me how patriarchical and how childlike he can be. (I say childlike only for lack of a better word. Children are very impressionable. They are continually trying to show off to one another.) In this case men are trying to show one another how superior they are to women.

In most of my personal one-to-one experiences with men I've met at this school, I have not been made to feel inferior. Most likely this is because of my feelings. If I met a man who dominated me and tried to tell me I was inferior to him, our relationship would not last long. The men I have become friends with and/or become close to do not feel women are subordinate creatures. Mostly they feel the women who graduate from the university are just as determined as they are to obtain careers in their chosen fields. They, as a whole, do not feel women should stay at home exclusively throughout their adult lives and care for the home, the husband, and the children.

But I am in conflict with one basic idea they hold. I have no desire now to have children in the future. The men with whom I have discussed this topic feel that some day they will be married and have several children. The entire structure of marriage in our society is to raise children in a socially acceptable way. Since I personally do not want children, I see no point in my entering into the traditional marriage. I would not want to interrupt my career for several years to start a family with children. The men I know accept my attitude with a mere shrug. They have been raised in a society that tells us all women will eventually have children. That is the biological order of things. But I do not think they can accept an individual woman's choice that she does not desire to have children.

Conclusion

Realizing my own position as a woman in a male dominated university, I can now see the personal truly is political. I as a woman am oppressed and hindered from being a total person by our patriarchal institutions. On our individual personal levels we each must realize our position as women and discover what our potentials as humans are. Together then we may organize in a sincere effort to change the patriarchal structure of our American society.

Footnotes

[1]Nancy Hartsock, "Political Change: Two Perspectives on Power," *Quest I* (Summer, 1974), 10-25.

EACH TIME I GO TO SEE MY MOTHER SHE GIVES ME MONEY

by Sandy Cofran

I kiss her "Hello"
and so begins the ritual.

She tells me how she feels--
the medicines, the diets,
the doctors, good and bad.
Detailed accounts of breathing
out and breathing in
and the expense of it!
But, after all, my father owes it to her.
All these years she's given him--
he owes it to her
And why not?
Who else would take care of
an old woman, eh?
No one wants an old woman.

Do I need sugar? Do I need tea?
"Here, take this. I got it on
sale. I won't use it. Take,
you've lost weight."

I laugh. Mother, my high strung,
wire thin mother. I could never
lose weight. But I'll take.

"How is it with you?"
Sometimes I lie. "Fine" I say.
Other times I break down.
"Oh, the job is bad, the
car is broken, that man who
said he loved me left."
And I cry—and she cries
And we have another cup of tea.

"Why don't you come back.
Things would be easier for you.
I miss you. You're all I have.
Come back."
I sigh and shake my head.
"No, I can't come back. It
would not be easier and you've
got to have more than just me."
She sighs and nods and looks
out the window as though she
were looking thru time.

We walk in the yard.
"You'll come again?"
"Yes, maybe Tuesday or
Friday after work."
"Yes, come. I'll make dinner--
just you and me."

As I get in the car--
"You need money?"
"No" I always say.
"Yes." She always says,
pressing money into my hand
with both of hers.

"Yes"—buy cigarettes
(though you really shouldn't smoke)
--or pay a bill
(you do have lights?)
--or buy a treat for the cats
(how many are there now?)

I sigh and nod,
Kiss good-bye
But I take.

I take the money home to my cats
and my kitchen—my life as it is.
I take the money home and save it.

I lock it in a box at the back of my
heart that is labeled "No one wants
an old woman."

WOMEN'S ISSUES AND THE WOMEN'S MOVEMENT: SOME COMPARATIVE VIEWS

--compiled and analyzed by **Mitra Das** of the **NEW LOWELL OFFERING** staff, and based on the original survey by Maria Scimone and Patricia Senecal

In the spring of 1976 a survey of student opinion was undertaken by Maria Scimone and Patricia Senecal, students at the University of Lowell. The purpose of the survey was to find out if any significant changes had occurred in traditional beliefs about sex roles and how such views correlated with the general political beliefs of the respondents. Questions regarding pre-marital sex, birth control, abortions, child-care, distribution of domestic and extra-domestic duties between spouses, and the women's movement were asked to get a general idea of prevailing attitudes regarding some of the issues that the women's movement was fighting for and trying to popularize. Students, equally divided between females and males, were interviewed randomly on campus over a period of several days, the researchers administering the same set of questions verbally to each of the respondents. The general outcome of the survey was that in spite of apparent changes in attitudes about the roles of women, student respondents were politically apathetic. Even when student respondents were sympathetic toward a particular women's issue, there was little understanding of underlying political factors.

A year later a follow-up to the original study was made through a questionnaire published in the initial issue of the **NEW LOWELL OFFERING** (Spring 1977). While the first survey formed the basis for the second, a number of the questions were revised. There were other differences as well. Respondents were not personally interviewed; rather, readers were asked to fill out the questionnaire and return it through the mail. Thus this was a more self-selected group. There were also fewer respondents to Survey 2. And while most of the Survey 1 respondents were of usual college age, Survey 2 respondents were not all students, ranging more widely in age. Despite these differences, we feel there were enough bases on which to compare the results of the two surveys. The following analysis reveals some of the striking features from the comparison. **Survey 1** refers to the personal-interview, student-conducted survey, and **Survey 2** to the written, mail survey through the **NEW LOWELL OFFERING.**

Both surveys asked questions about pre-marital sex. Interestingly, there were differences. While in the first survey more than half the respondents were in favor of pre-marital sex under certain circumstances, in the second survey almost half of the respondents were strongly in favor without any reservations at all. The results are presented in Table 1.

TABLE 1. OPINIONS REGARDING PRE-MARITAL SEX

	Survey 1	**Survey 2**
Strongly in favor	28%	46.5%
In favor under certain circumstances	60%	35.7%
Strongly opposed	12%	17.8%

It should be recalled that the respondents in Survey 1 were mostly of college age — supposedly more "liberated" sexually — while many respondents to the second survey were older. Correlation of responses with sex was perhaps more predictable. While no such correlation was made in Survey 1, in Survey 2, 77% of the males were unconditionally in favor of pre-marital sex, but among females only 31.5% so favored it. No men opposed, while 26.3% women indicated strong opposition. Among women, 42% favored pre-marital sex under certain circumstances, while only 22% men felt that way.

Similarly, some differences also occurred between the two surveys on the question of who should be responsible for birth control. While in Survey 1, 12% felt it was woman's responsibility and 1% felt it was man's, none of the Survey 2 respondents thought that one sex should bear that responsibility alone. Table 2 brings out the contrast clearly. However, in both surveys the majority felt that responsibility for birth control should be equally shared.

TABLE 2. WHO SHOULD BE RESPONSIBLE FOR BIRTH CONTROL?

	Survey 1	Survey 2
Woman only	12%	—
Man only	1%	—
Both sexes equally	83%	96.4%
Opposed to any form of birth control	4%	3.6%

As for responsibility for child care, no significant survey differences were noted. In both surveys more than 90% felt that child care should be jointly shared by both parents. A similarity of response also occurred on the issue of what was considered to be the ideal number of children. In both samples, more respondents indicated that one to two was the ideal number of children to have. As the number of children listed increased, the percentage in favor decreased. In both samples an equal number indicated zero children as being ideal.

Again, there was a striking similarity of response on the issue of availability of child care at public cost. The results can be seen in Table 3 below.

TABLE 3. OPINIONS REGARDING AVAILABILITY OF CHILD CARE AT PUBLIC COST

	Survey 1	Survey 2
In favor	81%	82.1%
Against	19%	10.7%
No answer		7.2%

Interesting survey differences were noted on the issue of domestic division of labor between sexes and financial support of the household. The results are shown in Tables 4 and 5.

TABLE 4. RESPONSIBILITY FOR HOUSEHOLD CHORES

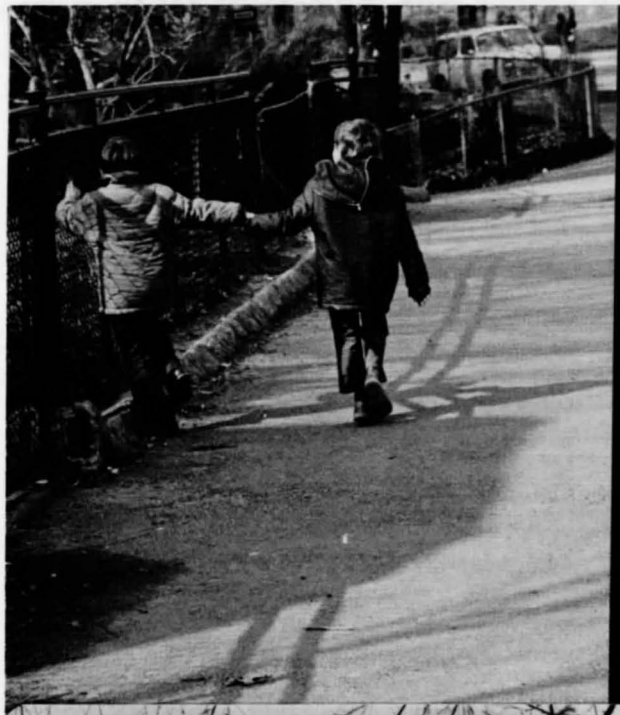
	Survey 1	Survey 2
Woman only	9%	—
Man only	1%	—
Equally shared by both sexes	90%	57.2%
Whoever wishes	—	39.3%
No answer	—	3.5%

TABLE 5. RESPONSIBILITY FOR FINANCIAL SUPPORT OF HOUSEHOLD

	Survey 1	Survey 2
Man's responsibility	29%	3.5%
Woman's responsibility	1%	—
Whoever wishes	34%	39.3%
To be equally shared by both	36%	57.2%

Although the bulk of the responses in both samples did not assign one sex alone to be responsible for domestic duties, there were some differences in attitudes. In Survey 2, none of the respondents thought that either sex alone should be responsible for household chores; but in Survey 1, 10% assigned the responsibility for household duties either to one sex or the other, 9% to the woman, 1% to the man. Survey 2 included an additional alternative response category of "Whoever wishes" which drew a 39.3% response. This option was not provided in Survey 1.

Furthermore, while 29% of the respondents in Survey 1 felt that the financial burden of the house was only man's responsibility, in Survey 2 only 3.5% felt that way. In the second sample, 57.2% felt that financial responsibilities should be equally shared between the sexes; only 36% felt that way in the first sample.

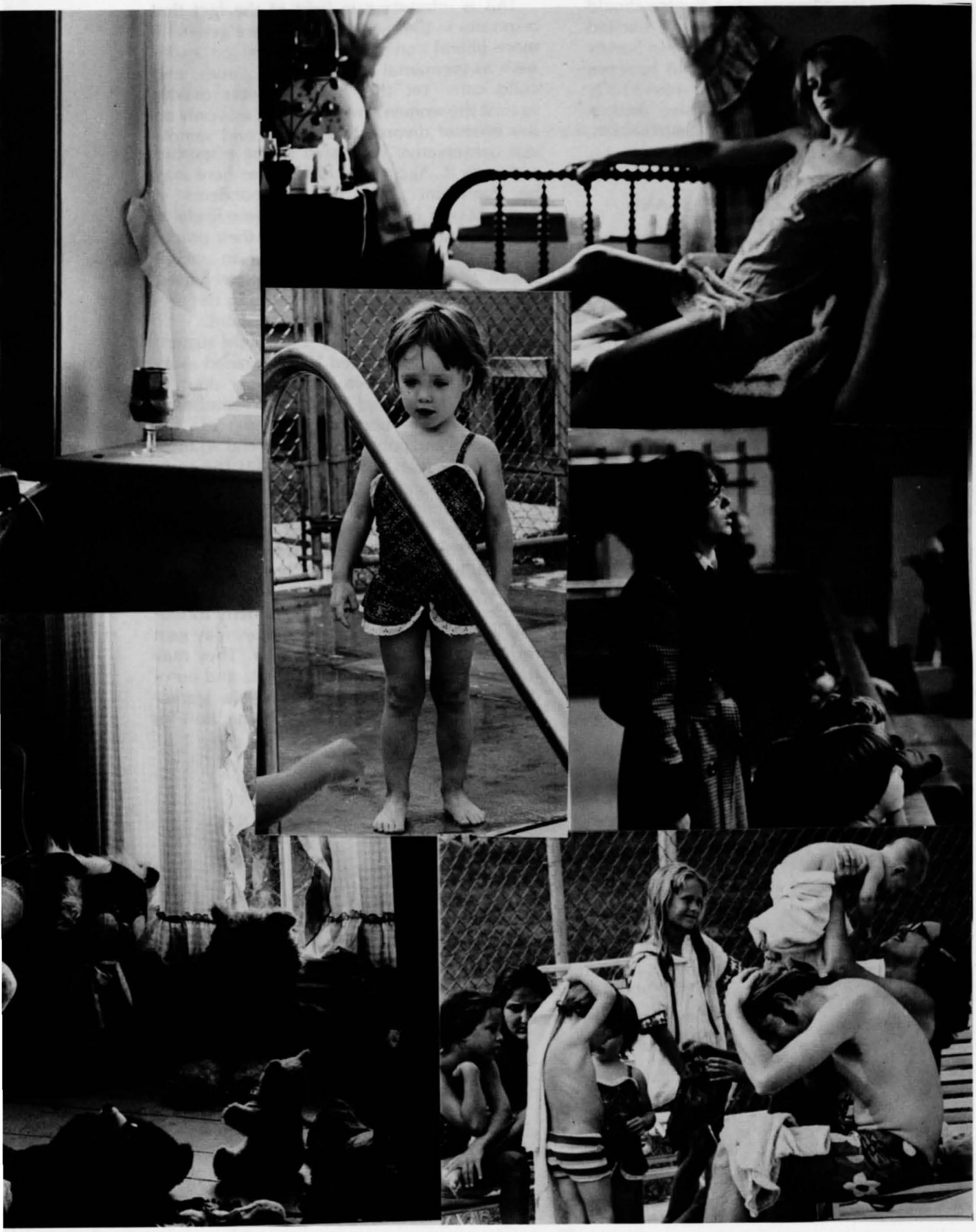












Questions regarding whether divorce should be easily obtainable and inexpensive elicited some differences in the two surveys. In Survey 1 opinions were about equally split between yes and no. But in Survey 2 there were 53.3% who opposed easy and inexpensive divorce and only 42.8% who favored it. See Table 6.

TABLE 6.
SHOULD DIVORCE BE AS EASY AND INEXPENSIVE TO OBTAIN AS A MARRIAGE LICENSE?

	Survey 1	Survey 2
Yes	50.5%	42.8%
No	49.5%	53.5%
No Answer	—	3.7%

In both samples a vast majority (75% and 85% in Surveys 1 and 2, respectively,) thought that the real advantages in American society were reaped by men. Yet significant differences were noted in the support given to the women's movement. While the first survey in general was more sympathetic to the women's movement, more people in the second survey opposed it. Table 7 clearly illustrates this.

TABLE 7.
SUPPORT GIVEN TO THE WOMEN'S MOVEMENT

	Survey 1	Survey 2
Complete	15%	39.3%
Partial	80%	—
Opposed	5%	60.7%

This is interesting in light of the fact that responses in the second survey were generally more liberal compared to the first on issues such as premarital sex, domestic duties, and child care. Yet this group appears overtly against the women's movement. It was only on the issue of divorce that the second sample was conservative compared to the responses of Survey 1. Again, age differences here may be significant. With more respondents in Survey 2 over college age, more were likely to have experienced marriage. Thus their practical experience may have signaled an unconscious agreement with many feminist views, while they continued to be hostile to the presumed aims of the women's movement.

These results of Survey 2 strongly suggest that people have tended to be weaned away from traditional role definitions due to changed social and economic conditions without really becoming aware of the economics and politics of the societal arrangement of sex roles. Insofar as this is the case, the results of Survey 2 concur with Survey 1. It is only among a limited few that changed views seem to have resulted from a raised political consciousness of the factors governing their lives. This situation, however, should not be viewed as unfortunate. As women and men encounter opportunities formerly forbidden, even if forced upon them, they may gain insights into their own potentials. They may then recognize societal constraints and automatically reject traditional sex role stereotypes. And if that happens, a genuine basis for *real* change is founded.

She sees herself in surrounding eyes,
a reflection of what she is
and what others made her to be.

Friend, you have lived too long in mirrors.
They can't tell your story,
only your scars.

--Judith Callery

WINTER in WONDER LAND

by Peggy Leedberg Cunningham

I sit at the kitchen table,
Cigarette in hand, coffee, black, in the cup.
The clock's hands reach for the two.
Oh God, I haven't made the bed.

Heard a passage from a 1714 newspaper:
"The snow's so deep you have to dig a tunnel
To reach your neighbor's door."

Store it in the back of my mind.
Right now, there are more important
Items to cross off the list:
The kids arrive home at 3:00 sharp.
Make a snack, something quick,
Then drive one to music lessons,
The other to the art shop for paints.

The sunlight sparkles on the field
In the back of the house. I see the tracks
Around the feeder of my winter friends.

The blare of the telephone.
Will I have dinner ready for six tonight?
Better defrost the meat now:
"It's very important to eat on time."

A flash of burning red.
The Cardinals are visiting again.
I look forward to seeing them on good days.

A screech of brakes, coffee, cold, unfinished,
It's 3:00. The school bus has arrived.

THE PROFESSIONAL WOMAN IN MEDICINE — PHYSICIAN OR NURSE?

by Mark Eastham and Cathy Eastham

We have often wondered why there are not more women physicians. Is it because the system (male-dominated) weeds them out or makes it extremely difficult for women to enter the medical profession on the physician level? Or is it because women just don't aspire enough to seek that goal and would rather be happy in the traditional nursing role? In an attempt to answer these questions, we have looked into the factors (ideals, motivations, and values) that are involved in a woman's aspiration to become a professional in the medical world.

In dealing with the topic of women physicians and nurses, it is important to understand the meaning of the word "professional" in the health care field. Professionals are a distinct group of workers that apply specialized knowledge to an important public service. Most professionals incorporate a high degree of practical, scientific, and moral training. Professional people have to be licensed by local or state boards, an attempt to regulate the quality of their professional service. In addition to these professional standards, there is a psychological component. Professionals have their own special language; they tend to form groups that detach themselves from related fields and practices. Both doctors and registered nurses with baccalaureate degrees fit into the category of professional people. The question that then arises is: what values, ideals, and goals motivate a young man or woman to choose the demanding existence of a doctor or a nurse?

Our analysis follows two paths: one leading to a woman physician, and the other to a nursing career. Our information on aspirations of women physicians comes from a published study of female medical students conducted by Lillian Cartwright in 1970 at the University of California School of Medicine in San Francisco.[1] The material on nursing careers derives from our own study of nursing students at the University of Lowell in the spring of 1977.

In order to be able to compare results of the two studies, in our survey we used the same kinds of questions asked of the California students and classified the answers in the same way. Although the nursing students were in an undergraduate program and the medical students in graduate school, the groups were similar on many counts. They both were training to enter the health care field; they were young females close in age (nursing students are often over usual college age); they were "soon to be professionals," their goals still unrealized.

The California study was conducted on a cross-section of women in the medical school. In an effort to discover motives for being there, the survey made the general inquiry, "Why did you go to medical school?" of 58 female medical students. One-hundred seventy-three different answers to these questions were reported and an average of three different motives per person was found. The researcher then grouped these responses into 12 different categories, as shown in the table below. Some of the motives were on the simple level such as, "...I always wanted to go (to medical school)...," while others, like the following, were more complex:

> "From the earliest times I liked math and science...At (California) State I wanted to do something medical but to me a doctor was someone way out there who knew everything. But somehow I always took the right courses...I then came into contact with people who were accepted into Medical School—and I realized they were people just like me...I wanted to offer good medical care to the people."[2]

Our study asked similar motivational questions of 31 female nursing students at the University of Lowell. The results of the two surveys are compared in the following table. Please note that all motives are self-identified.

MOTIVES FOR ENTERING MEDICAL AND NURSING SCHOOLS REPORTED BY FEMALE STUDENTS

Self-Identified Motive	Medical School (58 medical students, University of California)[3] No. of Citations	% Giving Response	Nursing School (31 nursing students, University of Lowell) No. of Citations	% Giving Response
1. Encouragement and stimulation from others	33	56.9	2	6.5
2. Interests	28	48.2	23	74.2
3. Individuation	25	43.1	2	6.5
4. Mission motive	20	34.4	22	71.0
5. Unfavorable evaluation of alternatives	20	34.4	2	6.5
6. A response to adversity	13	22.4	0	0
7. The effects of tradition	12	20.6	1	3.2
8. Actualization of parental dream	10	17.2	2	6.5
9. Counter-striving	3	5.2	0	0
10. Quest for admiration, respect, status	3	5.2	5	16.1
11. Financial security	3	5.2	15	48.4
12. Other	3	5.2	3	9.7

Following the method of the Cartwright study, we have further classified the motives as: 1) External, 2) Internal, and 3) Altruistic. For example, the External grouping includes: Encouragement and stimulation from others, Effects of tradition, Actualization of parental dream. We shall compare and contrast the physician and nurse aspirants as to each of these three sets of motives.

External Motives

"Encouragement and stimulation from others" was the most frequent response given by the medical students: 56.9%. This finding seemed odd since doctors are thought of as autonomous and self-reliant. But, as Cartwright reported, further studies explained this response by showing that although women doctors are not highly accepted by society, some strong moral support, largely in the form of parental values and expectations, can help to catalyze a woman's quest to join the medical profession. Three factors were found to be important regarding parent and relative intervention.[4] These were: educational hopes, achievement, and having their intellectual values reinforced. Parents were noted in many cases to put a large amount of money and time into these pursuits. Many parents felt that the medical profession was an excellent way for one to "get out" more than what is "put in." Thus, by encouraging and stimulating their children to take up medical careers the parents could in a way "beat the system."

Parental influencing and channeling also appear in the seventh and eighth motive classifications (see table): "The effects of tradition" (20.6%), and "Actualization of parental dream" (17.2%). The effect of tradition reflects the home environment. Most of those in medical schools come from middle-class, well-educated families, and one out of every ten medical students has a parent who is a doctor. Other studies cited by Cartwright contradicted the response of the effects of tradition. Fifty percent of male physicians interviewed answered "No" when asked, "Should your daughter seek a career in medicine?"[5] To us, this again underlines the

point that many in American society are still hesitant about accepting a higher role for women in medicine.

The motive category "Actualization of parental dream" with the significant response of 10% indicates that medical students showed more interest in what the parents might have been rather than what they are. Examples are cases where a father may have striven and failed to become a doctor, but his dreams were actualized in his daughter's acceptance into medical school.

While motive categories one, seven, and eight acknowledge a closeness to their parents, category nine, "Counter-striving," exhibits rather the reverse. Counter-striving is the desire to prove to someone that you can handle medical school even though peers may have said it is impossible. We agree with Cartwright that this seems to be an insufficient motive since it does not provide enough support to carry one through the frustrating years of medical education.

Related evidence cited by Cartwright to support external motives came from various psychological tests that showed women in medical schools, compared to other graduate level schools, are more apt to picture themselves as conscientious, deliberate, determined, industrious, persevering, and thorough. These descriptive inner qualities have been proven to be largely induced and gained by parental expectations.[6]

As far as external motives are concerned, family expectations and values, and reward for personal accomplishments and achievements, seem to be the major factors leading females into the highest rank of the medical profession.

How do the nursing students compare on external motives? What factors led them to a similar, but less prestigious, medical field than that of physician?

Comparing the two groups, we find that the reasons causing women to become nurses differ significantly from those motivating potential women physicians. The California survey suggests that external motives are the most important for women medical students. By contrast, the women seeking to become nurses exhibit very few of the external category of motives to lead them into their chosen health profession. Compare 6.5% of the nursing students to 56.9% of the medical students for "Encouragement and stimulation from others," 3.2% to 20.6% for "The effects of tradition," and 6.5% to 17.2% for "Actualization of parental dream."

Such differences reflect the societal norm of sex roles. Since a woman's role in society, and the medical world, has traditionally been subservient, women are expected to be nurses, men doctors. It is therefore plausible to say that external pressure need not be applied to influence females into nursing since it is perceived as a rather natural profession for them. On the other hand, much "force" or persuasion is necessary for a female to decide on medical education since the role of the physician has traditionally been that of a male.

Internal Motives

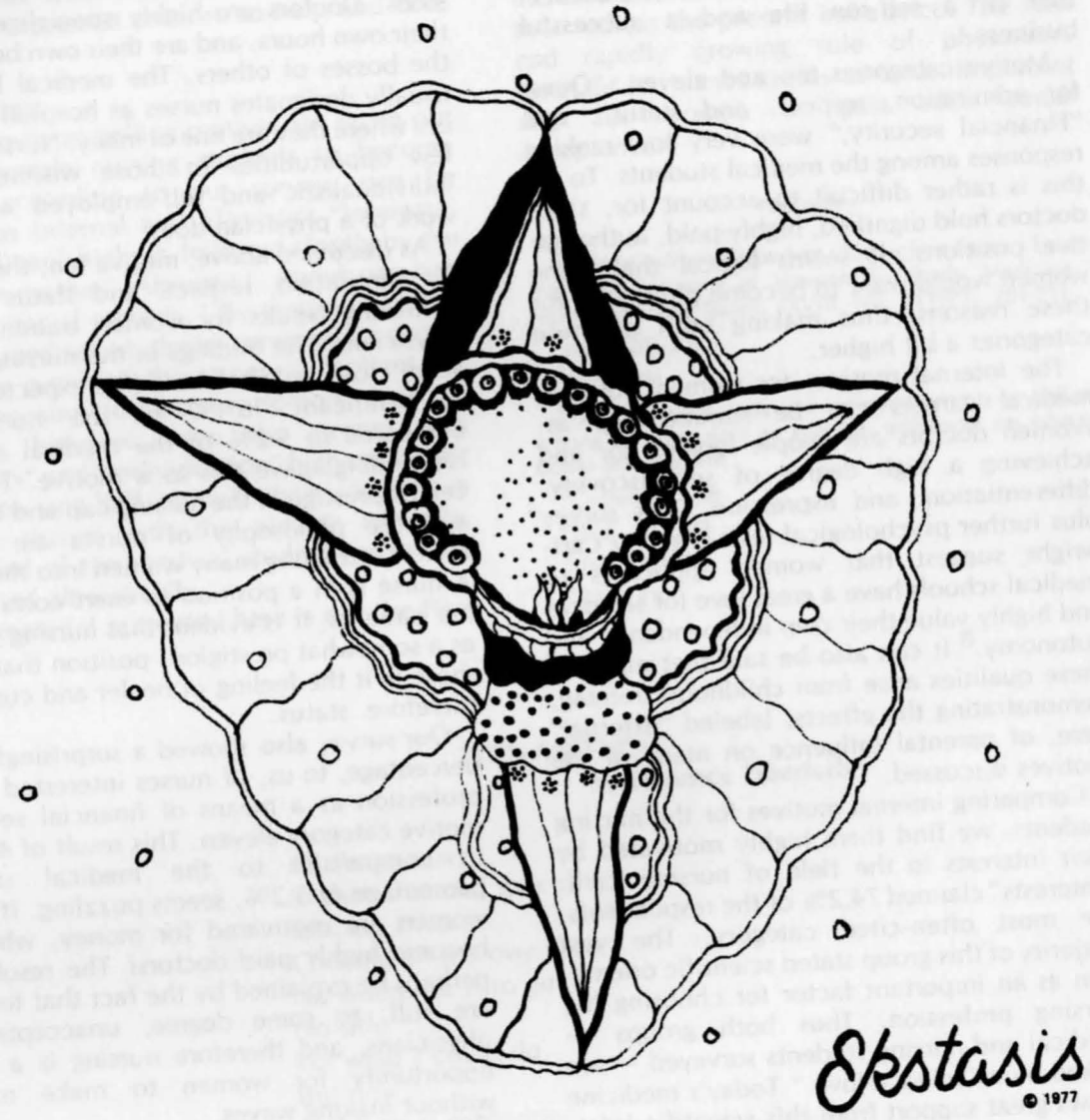
The internal motives for women entering the medical and nursing professions will be looked at next. These include, particularly, motive classifications two, three, and five.

Females training to be physicians registered a high percentage (48.2%) in the second motive category of "Interests." This is not surprising since people, of course, tend to seek work that they enjoy. An avid interest in sciences is, by far, the most prevalent factor here. Doctors are directly involved with the latest medical scientific research. Therefore, those looking for an application of their scientific knowledge can easily find it in the medical profession. We will see that "Interests," meaning interest in science, is the strongest motive for the nursing students.

The early social behavior of the California survey participants was also examined by Cartwright. As children, the women medical students, by far, preferred muscular activity (hiking, biking, swimming), only a small group participating in symbolic, artistic, or imaginative play. Such preferences fit well into the physician's profession, a blend of humanism and pragmatism, which thus offers a good base for physically active, logic-minded women.[7]

"Individuation," with 25%, is a rather high response category, showing that many women wanted their own life to be fulfilling. They wanted to be treated with respect, have authority and be independent. The women medical students felt that their career would free them from dependence on others for money, comfort, and support.

Motive number five, "Unfavorable evaluation of alternatives," can be viewed as both an internal and an external motive category, believed to stem from childhood and family values. Many American families implant their offspring with the "American Dream." One


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should develop his or her potential to the fullest, thereby actively seeking an independent and autonomous existence. Among the medical students, 34.4% expressed this motive. Many of the women interviewed said that becoming a doctor could combine training and education in a fashion that would allow those tools to be applied to the maximum. Many others reflected that being a doctor would create the total life experience, that is, a self-run life and a successful business.

Motive categories ten and eleven, "Quest for admiration, respect, and status", and "Financial security," were very low ranking responses among the medical students. To us, this is rather difficult to account for, since doctors hold dignified, highly-paid, authoritative positions. It seems logical that some women would want to become physicians for these reasons, thus making both of these categories a bit higher.

The internal motives for women pursuing medical careers can be summed up as: Women doctors are people looking for and achieving a high degree of self-discovery, differentiation, and expression. This survey plus further psychological tests cited by Cartwright suggest that women applicants to medical schools have a great love for sciences and highly value their own independence and autonomy.[8] It can also be said that many of these qualities arise from childhood training, demonstrating the effects, labeled "external" here, of parental influence on many of the motives discussed.

Comparing internal motives for the nursing students, we find them highly motivated by their interests in the field of nursing itself. "Interests" claimed 74.2% of the respondents, the most often-cited category. The vast majority of this group stated scientific orientation as an important factor for choosing the nursing profession. Thus both groups — medical and nursing students surveyed — are linked by a "science-love." Today's medicine draws great support from this scientific infatuation. Some of us think of medical professionals as "humanity's scientists."

Motive number five, "Unfavorable evaluation of alternatives," was much less significant in the nursing survey than in the physician survey, with a 6.5% response for nursing students as against 34.4% for the medical students. It was not self-identified by the nursing students evidently because they did not see many alternatives available. Those few giving this reason emphasized that they felt, even today in American society, that there were few alternative professions open to them, beyond the traditional female roles of nursing and teaching.

"Individuation" also had few respondents in the nursing survey, 6.5% as against 43.1% in the medical student survey. These results correlate with the nature of the two professions. Doctors are highly specialized, make their own hours, and are their own bosses and the bosses of others. The medical hierarchy usually designates nurses as hospital employees where they are one of many. Nursing offers few opportunities to those wishing to be individualistic and self-employed while the work of a physician does.

As discussed above, motive ten, the "Quest for admiration, respect, and status", offers confusing results for women training to be physicians. The findings in the nursing survey seem closer to what would be expected here. A significant 16.1% of the nurses, as compared to 5.2% of the medical students responding, gave this as a motive. The perceived prestige of the nursing cap and uniform and the philosophy of nurses are indeed factors attracting many women into this field. A nurse is in a position to exert control over her patients. It is evident that nursing is seen as a somewhat prestigious position that offers those in it the feeling of healer and curer and therefore, status.

Our survey also showed a surprisingly high percentage, to us, of nurses interested in the profession as a means of financial security, motive category eleven. This result of 48.4%, in comparison to the medical student percentage of 5.2%, seems puzzling. If these women are motivated for money, why not become highly paid doctors? The result can perhaps be explained by the fact that females are still, to some degree, unaccepted as physicians, and therefore nursing is a good opportunity for women to make money without making waves.

Altruism

The final division of the motivation categories is that of Altruism. Altruism is the need to do things for, and demonstrate an unselfish concern toward others. Motive four, "Mission motive," considered altruistic, received a high percentage of responses from both groups studied. Since medicine is healing, and healing is a humanitarian quality of civilized, social beings, altruistic concerns are understandably highly ranked and neces-

sary for both professions. The nursing students, however, responded twice as heavily here, 71% as against 34.4% for the medical students. This response pattern indicates that the medical students, although motivated in this way, may have had other interests. These other interests can distract from the fundamental altruistic character of the health professions. The majority of the "mission motives" expressed a desire to help and cure others.

Conclusions

The most compelling motives for seven out of ten female nursing students to become nurses, according to our survey, can be classed as Internal and Altruistic. "Interests" (Internal) rank highest, followed closely by the "Mission motive" (Altruistic). About one-half cite "Financial security." By contrast, among female medical students surveyed, External Supports provided the strongest motives for their choosing to become doctors. Internal motives, however, were also strong, with "Interests" and "Individuation" high on the list (close to one-half citing), their interest in science shared with the nursing students. One-third of the medical students were also motivated altruistically.

The material presented here is not the final word on the aspirations of female medical and nursing students. One point, however, does seem to emerge. A woman entering or who wants to enter medical school needs to have a bit more going for her than the traditional stimuli directing one toward the health professions. The health care world is begging for well-qualified doctors. Increased social acceptance for women doctors might help increase the number of women physicians and thus redress the present imbalance. The new and rapidly growing role of physician's assistant for nurses seems to us an important step for women to gain such social acceptance.

Footnotes

[1]Lillian Kaufman Cartwright, "Conscious Factors Entering into Decisions of Women To Study Medicine," *Journal of Social Issues,* XXVIII, No. 2 (1972), 201-215.

[2]*Ibid.*, 203-204.

[3]*Ibid.*, 204.

[4]The Cartwright study also surveyed parents as well as relying on other data on parental influences on educational achievement.

[5]Cartwright, 206.

[6]*Ibid.*, 207-208.

[7]*Ibid.*, 208-209.

[8]*Ibid.*, 210.

THEN AND NOW
by Florence Liberfarb

All those years
In that cramped space.
Spacey, I was,
Choking on my own flow.
No where for it to go.
No title
For what I could do,
But now
Is the great explosion
And I a part of it,
A fragment, though,
A burned-out fragment.
Still,
I catch some light,
Make contact,
Occupy space.


h. Hayes

BAG LADY

by Charles A. Gargiulo

She drifts from the depots and bus stops,
to still the chill in her bones.
She has to keep moving constantly,
to hide the fact she's alone.
When she stops to rest her weary legs,
she clutches the bag to her breast.
Within she keeps her husband alive,
with the pictures that he left.

And all the children tease the bag lady,
And all the people say, "My she's crazy."
Carrying her home in a bag,
Her home of pictures and rags.

Inside the bag was a change of clothes,
and memories of the past.
Some pictures of her husband and son,
That have yellowed very fast.
But inside this home was a wardrobe,
and a life of total joy.
Where her husband never aged a day,
And her son remained a boy.

And all the children tease the bag lady,
And all the people say, "My she's crazy."
Carrying her home in a bag,
Her home of pictures and rags.

Yesterday

WHO OWNS MISS MARY FAY?

July 10, 1894, *Haverhill Evening Bulletin*... "Miss Mary Fay, whose removal from the convent in Manchester last Thursday by her brother, Hon. Peter A. Fay of Lowell, Mass., caused such a profound sensation, left home Saturday with her uncle, with whom she will spend a few weeks at his residence in Haverhill..."

(Background material to the Mary Fay story)

The Evening Star, Lowell, July 6, 1894... "Peter A. Fay Esq., bail commissioner for Lowell, went up to Manchester, N.H. yesterday and took his sister Mary from under the care of the Sisters of St. Mary's convent...To a reporter this morning Lawyer Fay said: 'My sister is 23 years of age, a graduate of the training school in Manchester and has been a teacher in the public schools of that city. A week ago she left for Manchester to attend the graduation exercises at the convent. A few days after she sent word that she had become a novice in the convent and had made up her mind to become a Sister of Mary. My father and mother were opposed to this and at their request I wrote to the convent for the Sisters to send my sister home, as her parents objected and that if she wasn't returned I would use force to get her home.' Here Mr. Fay showed the reporter a letter from Sister Beatrice, the superior of the convent in Manchester, saying that the girl was not a minor, that the objection of the parents wasn't of any consequence and the meaning of the word 'force' was incomprehensible....

'Yesterday I went to Manchester and called the convent. To get my sister I told the Sister Superior that my mother was in a faint at the insurance office where my brother George works (in Manchester)...My mother wasn't there, of course; that was my ruse to get the child out of the convent, confident that once outside I could keep her out...' "

Boston Journal, Manchester, N.H., July 5, 1894..."This city was thrown into a state of the greatest excitement this afternoon by the forcible abduction of a nun on Elm Street, the main thoroughfare of the city. The kidnapping...was witnessed by thousands of people, who followed the kidnapper and his victim to the passenger station uttering threats of the direst character. The story of the affair, as gleaned by the *Journal* correspondent, is as

follows: Nearly four years ago, there came to this city from Lowell a dark-haired and beautiful young woman named Mary Fay. Her parents are among the wealthiest Catholic residents of Lowell, and her brother, Hon. Peter A. Fay, is a leader of the Middlesex county bar...When the young woman came to Manchester she entered the celebrated college attached to Mount St. Mary's convent. She became imbued with a desire to become a nun...She has been pursuing a course of teaching for a year and a half at the Manchester training school...and having graduated this term, she on Monday took the white veil...Her relatives have been determined during all this time that she should not enter the convent, and her brother has been particularly bitter, compelling her on a recent occasion, it is alleged, to sign a promise that she would never thus immolate herself. Inasmuch as the promise was made under duress, she did not regard it as binding...This seemed to madden her brother, and he determined to cure her of her folly, as he evidently viewed it...(Fay got his sister and another nun to leave the convent in a carriage with a false story about his mother). When they reached the sidewalk in front of the building Fay was there; Mr. Fay grasped his sister around the waist, snatched her bodily from the back and shouted 'your mother is dead or dying but she is not here; she is at home in Lowell where you are going...' Fay's blood was up, and he was in no mood to stand resistance. Clutching his sister by the arm, he shouted, 'This is my sister, and I am taking her home. I will kill the first man who lays hands on her or me.' At this point the crowd fell back....It is not believed that Miss Fay will stay in Lowell, as she evidently went with her brother to prevent a scene."

(*Boston Journal* story quoted in the *Lowell Evening Star*)

--Mary Blewett

22

THE MILL WOMEN — A COMMENTARY
by Martha Mayo

The Lowell Offering: Writings by New England Mill Women (1840-1845). Edited with Introduction and Commentary by Benita Eisler. 223 pages. Illustrated. Lippincott.

The Factory Girls: A collection of writings on life and struggles in the New England factories of the 1840's by the Factory Girls themselves, and the story, in their own words of the first trade unions of women workers in the United States. Edited by Philip S. Foner. 360 pages. Illustrated. University of Illinois Press.

1840, and the new industrial revolution was spreading throughout New England, from Providence, Rhode Island, to Manchester, New Hampshire, to Saco, Maine. But Lowell, Massachusetts, was the prototype and Lowell was the focal point. It was here the "Boston Associates" combined economic profits and social values to create a new manufacturing system, based on hard-working New England farm girls.

These women left the farms and came to work in the textile mills, live in the boarding-houses, and learn from the cultural and educational opportunities of Lowell. They worked 12 to 14 hours a day, six days a week, and then found time and energy for reading, attending lectures, studying, and writing. These women began the labor movement when, in 1834, they held a walk-out over announced wage-cuts. But if that is not remembered, their writings are.

The Second Universalist Church sponsored an Improvement Circle for female operatives, where they read and discussed their writings. In 1840, under the editorship of Harriet Farley these writings appeared in the first literary magazine entirely written, published, and edited by women. The "Lowell Offering" contained poetry, songs, short stories, essays, and editorials reflecting the life of these writers.

In 1845, after the rejection of her essays by the "Lowell Offering," Sarah G. Bagley established another publication for the female operatives. The "Voice of Industry" was a newspaper founded to work aggressively to unite all textile workers and to petition management for improved working conditions and better wages.

The "Lowell Offering" and the "Voice of Industry" had decidedly different purposes and objectives. But they were both important literary vehicles used by the female operatives to express their views and feelings regarding those experiences and issues affecting their lives.

The new awareness of women's role in the history of the labor movement has created a demand for materials reflecting this period. *The Lowell Offering,* edited by Benita Eisler, provides selected portions of the old "Offering," while *Factory Girls,* edited by Philip Foner, offers portions of the "Voice of Industry." That these two anthologies should both have been published recently is a matter for gratitude. Together they represent the wide spectrum of writings by the female operatives of Lowell.

LOWELL OFFERING



"Is Saul also among the prophets?"

A REPOSITORY
OF ORIGINAL ARTICLES, WRITTEN BY
"FACTORY GIRLS."

LOWELL: MISSES CURTIS & FARLEY.
BOSTON: JORDAN & WILEY, 121
Washington street.

NOTES ON STAFF

Staff members for the **NEW LOWELL OFFERING** are students and faculty at the University of Lowell. Identified below are current and past staff members and the issues they have been associated with. Staff for each issue is listed on the masthead page.

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JUDIE CARMICHAEL — student, Department of Sociology. Spring 1977, Fall 1977.
PEGGY CUNNINGHAM — student, Department of English. Fall 1977, Spring/Summer 1978.
MITRA DAS — faculty, Department of Sociology. Spring 1977, Fall 1977, Spring/Summer 1978.
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